

# THE CHRISTIAN CENTURY

*A Journal of Religion*

Chicago, January 1, 1920

## What Germany Needs Now

By Noble S. Elderkin

## A Letter to Father Time

By Edward Scribner Ames

Published Weekly—\$2.50 the Year

# A Message to Christian Century Readers

The Christian Century has an increasingly definite and important place in American Christianity. Its mission is two-fold, first to the Disciples of Christ and, secondly, to the larger Christian world. The Cincinnati Convention in October vividly revealed and defined the problems that confront the Disciples in this new time. The problems of spiritual progress, of an educated leadership, of a truly catholic spirit, of an untrammelled fellowship and cooperation with all Christians, and of the rescue of our Christian union plea from the legalism and bigotry which threaten to extinguish it—these all depend upon the degree in which the leading minds in our far-scattered local churches are brought into vital contact with one another and into some sense of informal but conscious comradeship in a common cause. There is no other way in which vital contacts of this sort can be established except by a journal like *The Christian Century*. To enlarge its circulation is to create a compact body of conviction and purpose which, by its intelligence as well as its extent will be able to educate the churches and lead them into the new day.

Besides this service to the Disciples *The Christian Century* is practically the only existing literary carrier of Disciples' ideals to the larger Christian world. Its circulation in other Christian communions is becoming substantial and is steadily increasing. It is read each week by the recognized leaders of American Christianity, and it speaks with conviction the great message of Christian unity which the fathers uttered and which their children, alas, have come so nearly forgetting.

Every thoughtful churchman and churchwoman in America should read *The Christian Century* these days. And every present reader can help to extend its influence. During the month of December we received nearly 1,000 new subscribers. We wish literally to double our subscription list by March 1. Let us all join together in a piece of nation-wide team work—every last subscriber working to secure at least *one* other, and we will win.

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# The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### A Prayer of Confession

**T**HOU God of perfect holiness and grace, in Thy presence the spirit of mortal man cannot be proud.

We draw near to Thine altar to commune with Thee, but we cannot endure the light of Thy face save as we come bringing sincere and humble confession of our sins. We have done those things we ought not to have done. Turn not Thy face away from us, though we be unworthy, but hear the cry of our hearts for cleansing and for pardon. Judge us, O Lord, not as our fellowmen judge us, nor yet as in all integrity of conscience we must judge ourselves, but look upon us with that pitying goodness which, while it condemns our sin, yet gives us fresh power to overcome it.

Often have we wandered into wrong-doing thoughtlessly—Thou knowest how thoughtlessly! Canst Thou forgive our thoughtlessness? Forgive it by teaching us to profit by our experience and to learn wisdom by the very things our thoughtlessness has made us suffer. Create in us the habit of spiritual awareness. Make us sensitive to moral values. Quicken not only our will to do the right but our intelligence to discover the right and avoid the wrong.

We confess not only those sins that grow to full ripeness in our acts, but all nascent sins that lie growing from day to day in the unclean thoughts of our hearts. Forgive us our hidden sins of the mind, our dark imaginings, all lustful and covetous musings, all selfish and unsympathetic judgments upon others. Purify and sweeten our inner life. As Thou dost forgive our misdeeds, cleanse the sources of our misdeeds that out of our hearts may issue goodness like that which is in Thee.

Yet, Lord, save us from too much thought upon sin and

our proneness to it. Show us how we are to overcome evil with good, and may our minds delight to dwell upon those things that are noble and beautiful and of good report. May we keep close fellowship with Christ, to know whom is our best defense against the lusts of the flesh. In his name. Amen.

### The Danger of Reaction From War-Weariness

**T**HE warning of Dr. Charles S. Macfarland, secretary of the Federal Council that the present moment discloses a revival of denominational feeling, should not be lost on alert religious leaders. The premillenarians have been strengthened by the war, even though many of their prophecies have been discredited. The Disciples were treated to an astonishing spectacle in the "Congress" at Cincinnati. The Baptists last year in refusing conference on Christian union, took a backward step. The church news this winter shows a revival of the old time evangelism, with much emphasis in the press reports of certain papers on "the plain gospel," which is just uncritical old-fogeyism when one examines it. At the very moment when these conservative tendencies are appearing in contemporaneous religious life, there is more insistent demand than ever that the church modernize itself. In answer to this demand, the Quakers of England are preparing a new book of doctrine. Other religious organizations are realizing that they leak at the top all of the time, losing the brains and the money which an institution needs to reach efficiency. Liberal ministers have solved their consciences in many instances by counsels of prudence and by mistaken notions of efficiency. The people perish for lack of knowledge.



## The Outrages at Fort Leavenworth

**D**ETAILED and circumstantial statements with regard to the brutalities practiced at the federal prison at Ft. Leavenworth have been made by Rev. John Nevins Sayre, who is on the directing committee of the National Civic Liberties Bureau. There were more than two thousand American soldiers in that prison last July, serving sentences for the infraction of military rules. A part of these soldiers went on a strike on account of abuses in the prison. All the prisoners, whether they were on strike or not, had their privileges taken away from them and were reduced to the rule of silence and a life without recreation. During the strike, officers amused themselves by making heads behind barred windows the targets for their automatic pistols. Such reactionary prison methods will brand America as barbarous if they are not at once reformed.

## Making Religious Education Effective

**T**HE northern Baptists have made Rev. Ferdinand F. Peterson director of religious education for the denomination. About him is a committee composed of some of the leading educators of the denomination. The denomination will in the future undertake to bring into common use in the churches the methods and points of view which are the well-tested fundamentals of a pedagogical method in teaching religion. It may well occasion surprise that after fifteen years of study of better ways of conducting religious education in the local church, so little progress should be made in the enterprise. There are hundreds of communities where there might be week-day instruction in religion and where the high school might be induced to credit Bible study when offered by competent teachers that would rank with those teaching Greek and Roman mythology. Each year makes more complete the collapse of the emotional evangelism and in its place must come a method which will have smaller meshes in the net. A child that is thoroughly taught in religion will not depart from it, at least so the scriptures assert. In our Sunday-schools there is still an excess of emotionalism and too little sound study of the Bible.

## The Liberal Movement In Politics

**T**HERE was held in St. Louis recently a meeting of political liberals. This meeting was called for the purpose of determining whether these liberals would organize a new party or use existing political agencies. It was decided that they would not at this time attempt the organization of a new political party. This decision was doubtless a wise one. The task of bringing new political parties to success is a difficult one, as many can testify. The success of the Anti-Saloon League as compared with that of the Prohibition party indicates that sometimes a political idea may make headway better without trying to

organize a party. The political liberals will wait until the party platforms are completed and then will take their choice. This may be political expediency, but it is the path of most rapid political progress.

## A Man and His Money

**T**HIS era of easy money has encouraged speculations of the wildest kind. War fortunes came to some men in a few months that have made them independent for life and the sight of this encourages others in get-rich-quick schemes. The result is that the mails are being flooded with extravagant literature on financial subjects. Few wise men try nowadays to prescribe medicine to themselves; this is the task of the family doctor. They do not defend themselves in a court of law, this is the task of the lawyer. When an investment is made, however, there is usually no seeking of advice, though the local banker could usually throw a flood of light on these financial schemes that are taking the money of the unwary. The Christian ought to be interested not only in the security of an investment, but also in its service to society. Ten years ago stock in a brewery would have been a good investment, but would we like to have seen our elders and deacons clipping coupons from this stock? An investment in an anti-social enterprise makes the investor share its iniquity though he does not do this in the public eye.

## Heresy Hunting In the South

**F**OUR years ago there was a widely advertised heresy case in the Presbyterian communion. The Rev. Henry H. Edmonds of Birmingham, Alabama, was deposed by his presbytery because he was said to have denied that "the substitutionary sacrifice of Christ is to satisfy divine justice." Recently he was invited by certain distinguished members of the presbytery to state that he held the doctrine of the atonement taught in the Westminster confession. On this confession, he was received back into the presbytery. Some friend, however, has shown the "joker" in this. It is exactly the statement of his belief he made when he was deposed. The minister has not changed, but the presbytery. No longer dominated by some particular "hound of the Lord," it now recognizes the liberty that belongs to every Presbyterian minister within the bounds of the creed. Meanwhile the big public regards this theological debate as tweedle-dum and tweedle-dee.

## Is it True That There Are No Poor?

**I**T IS a common word these days to hear, "There are no longer any poor." The large wages given a few organized workmen of the trades has produced the impression that millions of other people have been benefited by this era of high prices. In spite of the assertions on the part of the business men that there are no poor, it is the estimate of Dr. Royal Meeker, chief of the Bureau of Labor, that

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twenty per cent of the population are undernourished and thirty per cent are on the borderline or below it. The investigations of underfed children in the public schools reveal the fact that thousands of school children do not have enough to eat and are subnormal in their studies for this reason. If there were no poor, there would not be the continual menace of social discontent. The profiteer is the father of the Bolshevik. It is he, with his park full of automobiles which he has not time to run, who has bred the spirit of rebellion in our country. We have luxury such as has never been seen before in the world's history. We have squalor which shames our materialistic civilization. The judgment of history on a nation that spends its money on mechanical toys for grown-ups while children starve will not be light. We shall be regarded as barbarians.

### Where the Money Goes

HERE is just now a contagion of the extravagance of working people with the new wages they are receiving. The assumption is that the money is being wasted. It is natural to expect that working people will not be skilled shoppers in buying things they have not been accustomed to buy. However, there is an increase in the standards of living among these people and they will never be satisfied to go back to the old way of living. Some families have moved from tenement buildings to apartments. These will never go back to the tenement and be happy. The working girl who has aroused the admiration of her lover with a silk waist will henceforth insist on having silk waists. Insofar as the present situation really does mean higher standards of living, it is a good thing. It means more business for business men and new joys in gray lives. The new prosperity may raise some families to a level of self-respect where they may be concerned with their spiritual possessions as well as with rugs and silk waists.

## Disciples and the Movement Toward Christian Unity

THE present is a period marked by astonishing progress toward closer relations among Christian bodies. This is the result of a long period of preparation, and of the pressure of common interests during the war. The denominations have learned through successive years that their relations with each other can be increasingly cordial without loss of any cherished conviction. When therefore the war presented not only an opportunity but an obligation for united service, much of the remaining denominational suspicion was lost or dropped in the interest of the common task. Something of this denominationalism has naturally revived under the stimulus of new opportunities and the spur of sectarian rivalry during the period of reconstruction. But it is impossible for any but the

most consistent and belligerent sectarians to maintain an attitude of aloofness in the modern age.

Wonderful illustrations are offered of the progressive spirit of unity. The war service of the Y. M. C. A. developed a hundred agencies of cooperation among Christian people, and that great organization is even more than ever solicitous to utilize its forces in behalf of Christian cooperation. The Federal Council of Churches of Christ in America is finding new opportunities for the organization and expression of sentiment in behalf of the cooperating churches throughout the nation, and its ideals are closer than ever to the ground of actual Christian service as its spirit takes form in a great number of new local church federations, state, county and urban. Proposals for actual and incorporating Christian union fill the air with tremulous and expectant sentiment, both in the United States and the neighboring Dominion. And the Interchurch World Movement, so tremendous in its possibilities, is perhaps the most outstanding manifestation of the same onward current toward closer relations and more fruitful service among the people of God.

No one who observes with awareness these recent developments of the spirit of good will can fail to be impressed with the part the Disciples of Christ are having in the work. An astonishing number of our ministers and teachers, as well as business men, are being summoned into the activities of the various cooperative Christian movements. If the list of men thus taken from the more strictly Brotherhood activities of the Disciples and placed in positions of responsibility in these broader areas were to be drawn up it would disclose a very impressive company, both as to number and quality. And apparently there is no diminution either in the demand or the willingness of Disciples to listen and respond to the summons.

From a denominational point of view this development is disquieting. It means that many of the ablest men in the Brotherhood are leaving the work of the Disciples—pastoral, missionary or educational—for this larger field. And it is evident that there is no way to control it. Christian bodies that have a strong central organization are able to manage such tendencies in a manner both to serve the denominational interests and to preserve the denominational possessions. It would not be difficult to point to recent and impressive illustrations of the fact that far-sighted denominational administrators can place a certain type of their constituency in positions of leadership in interdenominational movements and at the same time retain the strongest of their men in strictly denominational positions. The Disciples of Christ have no means of accomplishing that result. It is inevitable therefore that they lose from their ranks into the current of interdenominational activity many of their strongest and most resourceful leaders.

On the other hand, this very fact is extremely significant as showing the preparation which our history, traditions and experience have furnished for just this kind of leadership. There need be no mere denominational pride in the confident affirmation that no Christian body has been able to furnish anything like an equal proportion of interdenominational leadership as compared with the Disciples. The reason for this is the sentiment in behalf of unity

which has continuously characterized our people at their best. While it is true that many of our churches have held the doctrine of Christian union as a partisan and sectarian dogma, and have meant by it nothing more than the hope of absorbing members of other Christian bodies, the heart of the brotherhood has been sound and normal on the theme of Christian unity. The Disciples have understood from the first that Christian union can come in no other way than by cooperation and good will. This has been the one great theme of our history. Little groups of our people here and there have been diverted to side issues, such as futile controversies over church music, theories of inspiration, questions of missionary administration, doctrines of "restorationism," and the like. But the Disciples as a whole understand that their one excuse for existence, their unfailing message and plea, is the reunion of the people of God.

It could not be otherwise therefore than that the increasing interest on the part of all Christian communions in this great enterprise should express itself in part in the summoning of men from such a prepared and sensitive group to leadership in the dominant Christian purpose of this generation. Shall the Disciples accept this responsibility, even though it inflicts a certain loss upon our own Brotherhood activities? Shall we regard it as the logical result of our history and mission in the world, or shall we resent it as a serious menace to our denominational growth and efficiency? The answer will depend upon our choice between the value of a great objective and the importance of the means by which that objective is being reached. If the Disciples of Christ were giving promise of bringing to pass the unification of Christian forces in a manner convincing and hopeful, the conclusion would be that we ought to keep within strictly Brotherhood limits our best and most efficient men rather than to offer them or even permit them to go into interdenominational work.

But there are few Disciples who study the movement of the Spirit of God in this generation who believe that the Disciples are likely to realize this objective, or even greatly to contribute to this result as they are organized at the present time. Christian union is not going to come about in the naive fashion in which the fathers hoped it might be realized. No one Christian body is going to absorb the others, confidently as the Roman Catholic Church, the Episcopal Church, and some other groups, including a portion of the Disciples, have set their hearts on such an outcome. Christian union will take place, is in fact now taking place increasingly, by cooperation in local communities, by perception of common tasks, and by the cultivation of a spirit of fraternity among all Christians. Perhaps therefore the Disciples are actually achieving their historic task more rapidly than they understand.

The Jewish people in the days preceding the coming of our Lord had set their hearts on a particular form of Messianic expectation. They had been trained through centuries for the achievement of a majestic world task, but so obsessed were many of their leaders with a narrow and selfish view of their mission that when the great opportunity came they were all but blind to its significance and deaf to its appeal. Nevertheless through that history a

choice and usable company of men had been prepared for the new day. These men made up the circle of the first interpreters of Jesus, and through their preparation of mind and heart the great achievement of bringing the gospel to humanity was accomplished. The story of the Judaism of the first Christian century, its opportunity and its failure, together with its marvelous contribution of prepared men to the early Christian church, is not without significance to the Disciples of Christ and to other students of the present emergency created by the growing sentiment in favor of a united church.

## The Madness of 1919

**N**O DOUBT the year 1917 had the saddest ending of any year the modern world has known. The war had brought weariness and mourning to the nations of Europe. Here in our own land we were learning that this war was a dreadful reality, coming nearer each day to our own hearthstones. We had ceased to talk of America's part being merely to finance and feed the Allies. Our armies were crossing rapidly and our camps were full. Partings had been said and we knew that many of them had been final. The horror was upon us.

Perhaps the end of 1918 was the gladdest year-end that the modern world has known. We felt that the war was safely and honorably over. Our boys were coming back. The good days of homely toil and of fireside cheer were to be ours once more. Pestilence had threatened, but we felt that the menace was passing. As strongly as we had feared the worst the year before, we believed the best a year ago.

The end of 1919 is assuredly the maddest end that any year of the modern world has known. The nations which hushed themselves to control and resignation two years ago, and that voiced their quiet thanksgivings at the end of 1918, seem to have gone quite crazy with greed and gaiety.

"The devil was sick,—the devil a monk would be;  
The devil got well,—the devil a monk was he!"

These nations seemed to have been fighting for principle; they had yielded up sons and wealth, apparently to a great cause; yet the war over, they began to squabble over commercial advantages like hungry dogs fighting over a bone.

Society is pleasure-mad. "Never were Paris and London so dance-crazed," say the correspondents—Paris and London, with whom, as with widows bereft of their children, we wept such a little while ago! A cable tells us that the aristocracy of Paris has undertaken an organized movement to develop the charm of its women, a teacher having been chosen who will take charge of little girls of the first families at the age of seven, and train them to make the most of their "points." In her prospectus this lady informs her patrons that, in pursuance of their education in the art of charm, girls of the "peaches and cream" type will be required to sleep between black silk sheets, and thus by contrast be kept aware of the beauty of their complexions!

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minedly grasping, or the poor more resentful or less disposed to industry and frugality. In a time of apparent plenty nothing is to be had cheap—except political talk!—and yet everyone is quite mad with the desire of possession.

The saddest, the gladdest and the maddest New Year's Eves have followed in succession. Will the next be the "baddest"?—for the dictionary and the grammar may break down in these surprising days, along with other time-honored institutions. Plainly not. The world is saner than it seems. No truth is more sure than that humanity comes to its worst not in adversity but in prosperity. This is the day of the church's opportunity, for surely we realize as never before that the road to public right is by way of the individual conscience. The church, with a new unity and a new sense of responsibility for the whole task, seems today to be coming to her own, and the message which the world seems to have missed from the earthquake and the fire may speak in her still, small voice to the separate souls of men.

## The Alarm Clock

### A Parable of Safed the Sage

ONCE upon a time, being many years ago, there was a man who came to the House of God, and who heard the Word as I preached it; and whether he liked the sermon or not depended upon whether it hit some other people than himself. For he would say, The Church needeth to be awakened out of its sleep; therefore, give it to them, hot and heavy.

And he would cut a piece out of a Daily Paper, and bring it unto me, saying, Here are the words of a man who saith the Church is of no use. Now, then, go to it, and wake up the Church, for it is asleep on its job.

And now and then he would bring unto me a Pamphlet, and say, Behold, here is the way they do it in such and such a place, where the Church is awake. Now, therefore, see that thou wake up the Church over which the Holy Ghost hath made thee a Bishop, and unto which thou art a watchman, to cry aloud and spare not and lift

up thy voice like a trumpet and show the people their transgressions, and awake them out of their sleep.

And I said unto him, There was an Ethiopian maiden who labored in the Kitchen of Keturah. And she could never awaken herself in the morning. And I and Keturah were often up late at night, and we desired to have our morning nap without having to waken ourselves in order that we might call her. Therefore did Keturah purchase for her an Alarm Clock, and set it at the time when the maid should arise. And for a few mornings it worked well. But the maiden desired to lie in bed a few minutes after the clock alarmed her. Therefore did she set the alarm an half hour further ahead, that she might awaken, and roll over, and have a little time to meditate and consider how good the Bed did feel in the early morning. And within the space of two weeks, she was sleeping soundly so that the alarm never broke in upon the tranquillity of her slumbers. But it never failed to waken me and Keturah. And when Keturah reproved her, then did she burst into tears, and say, I am sure it is no fault of mine; for I would rise if the clock did waken me, but the clock is no good, and wakeneth me not.

And he said, I have listened unto thy story, but I do not see what that hath to do with the case.

And I said unto him, Thou art like unto the Alarm Clock of the Ethiopian maiden, that doth disturb all the people who need no disturbance, but it hath never gotten a rise out of thee. Now, therefore, set thine alarm for thyself, and waken out of thy sleep of self-righteousness; and not only wake up but get up and do something.

And he liked it not, but left the House of God where I did minister, and went unto another Synagogue.

And I counted his departure a Large Accession to the membership of the Church.

## Contributors to This Issue

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## Twenty Thousand Days

SO I have lived these twenty thousand days,  
And every day has been a year to me,  
Each morning springtime, with its ecstasy  
Of bud and leaf and song-bird's rapturous praise,  
And every noon a summer, soft with haze,  
With some fair harvest, rippling like a sea.  
And every eve has brought its Christmas tree,  
Its holly-berries, and its yule-log's blaze.  
There have been springtime frosts, and summer blast,  
And drear November skies, and withered leaf,  
Hours that were wild and wet with gusts of grief,  
Hours when the very heart seemed frozen fast.  
But now my full score thousand days appear  
Each one with all the fullness of a year.

ROBERT WHITAKER.

East Side Jail, Los Angeles, Cal.

# What Germany Needs Now

By Noble S. Elderkin

GERMANY has three pressing needs. She needs food.

She has been starving since the winter of 1916-17. She has various names for that winter. It depends upon the particular vegetable that happened to flourish in a given area. In some places it was "carrot winter." In other places it was "turnip winter." In still other places it was "root winter."

But the army had food. That is the way of armies. Even if women and children have to starve armies must have food. They can't kill and be killed unless they have food. So the German army had food.

What food was left over was distributed by the stiff arm of authority among the women and children. And that was a good thing for the women and children of humble means. For if it hadn't been for the stiff arm of authority those of large means would have had everything.

Now the war is over. And the stiff arm of authority isn't as stiff, and if there is plenty of food the distribution is miserably attended to.

Not alone the women and children are underfed now. But the men as well are underfed. Professor Brentano at the International Economic Conference in London in November spoke of the decreasing output of the Ruhr mines. In 1913 these mines produced 114,000,000 tons of coal. In 1918 they produced 96,000,000. In 1919 they are producing 72,000,000 tons. He attributed part of the decrease in output to the shorter hours and the disinclination of the workers now that the Revolution has come and the new day was supposed to be here. But mostly it was the result of undernourishment. The men simply could not work on the food they were compelled to eat. When we were in Hamm, another mining district, we stopped a miner on his way to work and asked to see his dinner. He unwrapped the newspaper and there were two slices of war bread. No margarine. No meat. No cheese. Nothing but war bread.

There may be a lot of nourishment in German war bread but it never struck me as the kind of food that ought to be given men who were doing hard work.

Diseases that thrive upon underfeeding are having a merry time of it in Germany now. Resistance has been cut down terribly. Tuberculosis does almost anything it cares to. It has increased from 100 per cent to 300 per cent since 1914. For instance, in Essen deaths from tuberculosis in children under five years has increased 150 per cent. In children from five to ten years 200 per cent. In young people from ten to fifteen years the increase is 100 per cent. I can believe these figures without a great deal of trouble. For I recall stopping in at a certain house in a long line of tenements in the Essen mining district and entering the first door. Mrs. K— told us that she had lost five of her children in the last eleven months. Their ages were 16, 14, 13, 10 and 2. They had all died of tuberculosis. And now the husband was down

with it and could not work. And perhaps by this time he is gone. And the oldest boy looked as though he were ready for the attack.

There is no place where those afflicted with tuberculosis may go. They must stay at home and spread the disease. And that is what they are doing everywhere. Whole families are being wiped out. The city physician in Essen told us that all the ground gained in Germany in the past fifty years' fight upon tuberculosis was lost. And now in this that is called the year of our Lord 1919 the children of the Central Empires are yielding to the ravages of rachitis. What this means for the next generation can be partly imagined. It is said that 80 per cent of the children of Vienna are rachitic. One hesitates to use such staggering statistics. But I heard a major in the medical corps of the British Army lately returned from Vienna make that statement in a public meeting in London last month. We ourselves went through hospital after hospital in Germany and saw rickety children everywhere.

## TUBERCULOSIS AND RACHITIS

Rachitis is essentially a disease that thrives upon undernourishment. In most of these places they begged for cod liver oil. That was one thing they needed in order to fight a disease that threatened to play havoc with the children of central Europe.

I do not want to create the impression that the rich cannot get food. Because they can almost always get food if there is any food around to be gotten. In the better class restaurants we could get good meats (said to have been shipped for the use of the American Army and now being "schiebered" through to Germany). These meals used to cost us from twenty-five to thirty-five marks. To be sure, we had good meals in some places for eight or ten marks. But the poor man who earns only sixteen marks a day cannot take his family to many twenty-five mark meals. And pay his rent and buy eighty or one hundred mark shoes for his children.

But there are some things that are not available for anyone—rich and poor alike.

Milk, for instance.

The authorities are still trying to socialise the decreasing milk supply. During the war they took every available drop and distributed it according to need. With the result that infant mortality fell almost unbelievably. For instance, in August of 1911, 107 children under one year of age died in the city of Hamburg. But in August of 1918, when the war was at its wildest only five children under one year died in that great city. Of course part of this decrease was due to the fact that not so many children were born. But largely to the fact that all children—rich and poor—shared alike in the distribution of milk. There must be some truth in these statements because I met a man in Berlin who had the money with which to buy milk and the influence to get it if money and influence were the things needed. He told me that when his little

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girl fell sick during the war and it became apparent that what was necessary to save her life was milk, he had to go from house to house and borrow by the spoonful in order to get the extra cup that he had to have.

#### THE MILK SUPPLY

It will not be best to crowd too many figures into the narrative. But figures will help us to see what is happening to the milk supply of Germany. In Essen in peace times there came into that city of 450,000 about 130,000 litres of milk each day. The day we were there 20,000 came in. A litre is about a quart. In Hamburg in peace times about 500,000 litres arrived each day. That was for 1,000,000 people. The day we were there (October 23, 1919) less than 70,000 were arriving. Berlin received in peace times 1,200,000 litres. The day we were there (October 25, 1919) 160,000 litres were marked up. In all probability these figures will fall as winter comes on.

I never saw American condensed milk lower than seven and a half marks. That was for the can which used to cost ten cents here. Seven and a half marks represented thirty cents in actual American money. (The mark was then at four cents). But if you will think of the mark as worth a quarter in our money you will have some idea of how seven and a half marks looks to a German. Or if you want to be very accurate, multiply 23.8 cents by  $7\frac{1}{2}$ . Then think about that sixteen mark a day wage and figure out how often a man will venture near a can of condensed milk in a week. Especially when you remember that everything else is just as high.

But the whole story of what is happening in Germany can be imagined best when one reckons with the amount of actual food the German is getting now as against the amount he used to get. He used to get 3000 calories. Mostly because he needed 3000 calories. Now he is getting 1200 calories.

This starvation is going on upon a huge national scale. The chief sufferers are of course the children. I think Mr. Hoover would be glad to provide for the children of Germany as he provides for the children of France and Belgium. But public sentiment in America is so violently opposed to feeding German children that he must wait until the feeling changes. I think he understands that little boys and girls born since the war cannot be held responsible for the Kaiser and the Kaiser's ring. Nor can they be said to be back of the pan-German movement or any of the groups that brought upon the world the ills we have had to suffer at German hands.

#### THE NEED OF WORK

Germany has three pressing needs.

The first is food.

The second is work.

It is said that 15,000,000 families in Germany are receiving unemployment pensions. I can believe that this figure is somewhere near the truth, because I saw the city of Hamburg trying to face its own desperate situation. Factories were closing down because they lacked fuel and raw materials. The day we were there they were paying pensions to 58,000 people. Of this number 12,000 were

young women. During August, 1919, the city of Hamburg paid 5,000,000 marks in unemployment pensions.

There is no end to this side of the story.

But the great trouble I fancy is not at that point.

It is more than the scarcity of work.

It is the scarcity of the will to work.

Men seemed to have no desire to work. It made no difference to them whether they worked or did not work. This was supposed to be a new world. And a new world had no business being like the old world. In the old world they had to slave all the live-long day. They had thrown off the old shackles. They were tired of shackles. Instead of a monarchy they had a republic. And what was the point in having a republic instead of a monarchy if the old slaveries still stalked through the world? There must have been a whole lot of this sort of reasoning and it issued in a desire to take it easy. Someone in praising the new order of things must have referred to the lilies of the field. Anyway nearly everyone was ready to quit toiling and spinning. If nobody was going to urge them to take it easy, they would take it easy anyway. And if anyone cared to mention the matter of working they would pretend that they did not hear.

We found the men sitting around the homes doing nothing in particular. As if they did not care about anything.

In some way the will to work must be replanted in the hearts of German men. And perhaps the best way to replant the will to work is to stir anew the spirit of hope.

#### GERMANY'S BROKEN SPIRIT

Germany has three pressing needs.

The first is food.

The second is work.

The third is hope.

She needs a lot of hope.

She needs hope more than she needs anything else. She is utterly broken in spirit.

She has been whipped in war. It is a terrible thing to be whipped in war. Gloom and depression are everywhere. They are so thick that you can cut them. I recall my first night in Dusseldorf. My window opened upon the main street. And until one in the morning when I fell asleep great crowds walked the streets. They did not seem to be saying anything. They simply walked. Perhaps that was one way of keeping warm. In many places I found that that was the only way to keep warm. And it may be they wanted to see other folks. Everywhere it was the same. I walked with the crowds and marvelled at their silences.

I met one cheerful German. He was a young Berliner with whom we rode from Hamburg to Berlin. This war was over and Germany had been unmercifully whipped. But there was another war coming. And it would not be long in coming. And when imperial England and imperial America went about the butchering of one another he and the rest of Germany were going to be the profiteers. They would make munitions for both and get rich at it. His face was turned from the bloody and broken past to the bloody and golden future.

I pricked up my ears when I heard anyone sing or

whistle. For that was relief from the unbearable depression. We went to cafes and restaurants and theatres only to be conscious of the same strange thing.

What are the causes of this depression?

The sense of overwhelming defeat explains part of it.

The sense of disappointment in the terms of peace explains more of it. Mr. Wilson insisted that the war was not a war upon the German people. He told them that just as soon as they ripped off the imperial yoke they would find friends in every nook and corner of the world. So they ripped off the imperial yoke and began to watch the nooks and corners for friends. And behold no friends appeared in the nooks and corners. One can easily imagine how discouraging that might be.

I found everywhere the feeling that the new government had gotten terms as harsh and cruel as any the Kaiser himself might have gotten.

Then, too, it isn't easy to be cheerful when your money is depreciating by leaps and bounds. You have a dollar that has gotten down as low as sixteen cents and is headed for eight cents and may go as low as two cents. And that happens to every one of your dollars. It takes considerable cheer to steady one at such a time. When I was in Erfurt I bought 28 marks for a dollar. I never got less than 22½ for a dollar. Now the mark is down to two cents plus. It is reported that you can get 50 for a dollar today. It looks as though Germany were headed toward bankruptcy. And that idea hovering overhead does not tend to cheerfulness.

#### GRAVITY OF CURRENCY CONDITIONS.

Nobody wants to do business with folks whose money depreciates while you are blotting the contract and putting on your overcoat and running over to the bank to deposit. I noticed yesterday the report of an oil steamer in Hamburg that would not yield its cargo until it had been paid in American dollars.

Of course this is not only Germany's problem. It is fast becoming the problem of every European country. And the financiers who attended the International Economic Conference in London seemed to think that nothing would so put the world to rights as the stabilizing of the exchange.

One morning we went into a shop in Leipzig. I had just come down from Berlin where on Saturday I bought 25 marks for a dollar and on Monday I could get only 22½. When the proprietor inquired about the condition of the mark in Berlin, I reported my Berlin experience. Immediately her face lighted up. Perhaps the tide had turned. Just that thing will happen all over Germany when the tide does really begin to turn.

Another item in the bill of disappointment is the indefinite indemnity. The Allies have said to Germany, "We do not care to tell you what this fracas is going to cost you. If you work hard and pull yourselves together and pile up great wealth, why, in May of 1921 we'll tell you what we want. But if you don't work and just drag along and are poor the charges won't be so large."

And it looks as though Germany were taking the Allies at their word. It looks as though they meant to loaf until

May 1, 1921. Then the cost of the fracas would be assessed against them and they could begin to reckon with what was expected.

So that it would appear that one of the things which would help to put heart into the Germans if we care anything about putting heart into them would be to tell them right out what we want them to pay. Make the sum as large as we care to. But name it. Human nature doesn't work the way we seem to think it ought to work in the case of the Germans. Does the judge tell the prisoner at the bar that if he will behave himself and work hard for two years his sentence will be made heavier? Yet that is what we are saying to Germany. And it is working just as we know it would work with the prisoner at the bar. The prisoner at the bar would simply say, "What's the use?" And that is precisely what Germany has said.

Germany has three pressing needs.

In all three of them it is possible to help her.

Food can be sent to her starving children.

Work can be provided for millions of disheartened men. Mr. Hoover says that if America would invest \$250,000,000 in the industries of the Central Empires they could be made self-sustaining. And Mr. Hoover has been right in almost everything.

The will to work can be replanted.

And hope can be set back where it belongs.

If we care to do what we might do.

I am tempted to recall something Paul said about hungry enemies, but perhaps it is best to turn that page quickly and reach those sections of the Old Testament where there is plenty of encouragement for the brutaller ways of treating one's enemy.

## Truth

By C. R. Piety

I CONOCLAST am I;  
The icons I delight to kill;  
The ichor I rejoice to spill;  
With pride I view the mangled mess,  
And scorn the utter helplessness  
Of spurious gods that lie,  
And die.

Mankind I liberate:  
Wizards and witches I enthrall;  
The ghosts and goblins, elves and all  
The apparitions, good or bad,  
I strip of every charm they had,  
And slay at reason's gate—  
Just fate!

Heaven and earth are mine;  
And Nature knows no Zodiac  
With spell o'er garden, flock, or pack;  
No lucky or unlucky day;  
But only an eternal sway  
Of wholesome laws—divine,  
And mine.

# The Gospel of His Life

By Joseph Fort Newton

"For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

HERE are the two hemispheres of our Christian thought and faith—reconciliation to God by the death of Christ, and salvation by his life. For, if the death of Jesus unveils the oneness of God with man, his life shows us the way whereby man becomes one with God—the Way home, the Truth that sets us free, and the Life that is eternal. Hence the atonement, the way of Divine Union, at once the inspiration and goal of all religion and of all life. It is the return of our prodigal humanity to God the Father, whose yearning sorrow was made known in the tragedy of the Cross—like an alabaster box of ointment broken, revealing the ineffable tenderness hidden behind the hardness of the world.

Only if we would know the truth as it is in Jesus—its breadth, beauty, and richness—we must put two ideas out of our minds forever, as unworthy of the Mind of Christ. Not once does Jesus suggest, even by inference, that God is angry with humanity, and must be placated, appeased, or reconciled before He can or will forgive our wrong doing. Such an idea is alien to the spirit and faith of Jesus, to whom God is not a Judge to be placated, but a Father whose love never tires, never tarries, never forgets, never fails. Unhappily the old pagan idea of propitiation born of fear was imported into Christian thought, and darkened our faith for ages; but we may now rejoice that it is fading away as we come nearer to the vision of God in Christ. Let us give thanks that we are in the dawn of a day when no theology will wear the name Christian save that taught by Jesus and fragrant with his spirit—a theology revealed in sun-bright parables, in sermons on the hill-side and by the sea, using the simple, homely things of everyday life to make known the friendly righteousness and unfailing love of God.

## GOD'S WORK EVER BEING DONE

Nor must we think of the atoning work of God as something which began at a definite date in time and was finished long ago, as if God began to love man in the days of Jesus. Far from it. The life of God, by His very nature, is an eternal life of love and reconciliation, and Christ is our Redeemer because in a unique sense he is the Revealer of what God was, is, and ever shall be. Just as the Incarnation was "the climax of Immanence in the world," as Illingworth used to say, so Calvary was the climax, and therefore the revelation, of an age-long process of atonement, ever going on in a world where God is always present, always suffering, always triumphing over evil. Against this large background of the Eternal Atonement—this vision of "the Lamb slain from the foundation of the world"—let us think, first and briefly, of the death of Christ, and then, with more emphasis, as befits our theme, of the Gospel of His life.

Perhaps no one who witnessed the Crucifixion saw any

theology in it, much less dreamed of the depths beyond depths of meaning in that scene which the Christian ages have discovered. It was a scene of physical horror, relieved only by the moral heroism and spiritual loveliness of One who was faithful to his faith, even unto death. No one, standing by, would ever have foreseen that such a scene, so ghastly, and so pathetic, was destined to become the master light of the profoundest spiritual revelation, and a place of healing. Others, like Jeremiah and Socrates, to name no more—many others, in fact, before and since—have suffered death for truth and for humanity; but no other death, so far as we have record, has become a theology. Why should it be so? Why should the New Testament, and after it ages of Christian thought, devote so much attention to the death of Jesus, as if dropping plummet after plummet into the mystery, yet unable to fathom it? Even if we cast all theories of the Atonement aside as inadequate—as we well may do—the profound fact which they tried to explain remains.

Whatever be the explanation, the fact is that very early, and ever since—for ages of exposition have not exhausted the richness of the discovery—first by a certain instinct, no doubt, and then by redeeming experience, men found in the death of Jesus such a disclosure of the forgiving love and cleansing pity of God as enabled them to vent their souls upon Him. Probably no one will ever fashion an explanation either of the historical fact or the spiritual experience, but it remains a fact that fills one with wonder beyond words. Here men heard an answer to that old, haunting "De Profundis" as it echoes in Vedic hymns, in penitential Psalmists from yonder side of the Pyramids, no less than in the literature that has been influenced by Hebrew thought—a mysterious sense of sin and a cry for the mercy of God. As buried civilizations yield up their treasures, that cry is heard without need of sound or language; and those mute altars—where, often, human sacrifices were offered—find their fulfilment in Christ—as St. Ignatius would say, in God the one Sanctuary and Christ the "one Altar."

## THE ATONEMENT

Deep knowledge of the human heart lies beyond those crude doctrines of the Atonement, the knowledge out of which the Psalmist wrote, "If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee that Thou mayst be feared." Kipling represents the noble Lama of Tibet as a pilgrim seeking the River which washed away sins, and another tells of a poor Korean woman who came out of the country district to one of the towns, asking all she met to guide her to "the place where they heal the broken heart"—which things are parables of our humanity in its moral agony, of which each of us finds the interpretation in his own heart. Emerson dreamed of a Church founded on moral science, as sunny as a Greek temple, the shrine of jubilant and be-  
holding souls. If such a Church should be erected—bare



at first, he said, but at last gathering to itself the colours of art and the rhythm of music—there would still be need of a Gothic chapel nearby for the wounded and world-broken, who are neither jubilant nor beholding. The bitter necessity remains, and it is fact that men have found in Christ, and through him that in God which heals the heart of the old malady of sin—restoring the soul and leading into the paths of a new life.

Even so, there are those who say that the Death of Christ has been emphasized out of all proportion, to the neglect of the Gospel of his life. The error is, however, not that the importance of the Cross has been exaggerated—that could hardly be—but that the life of Christ, as a way of spiritual realization and attainment, has not been emphasized enough. St. Paul, in the text, kept the two in balance, telling us, first, as we cannot too often remind ourselves, that the reconciliation described is that of man to God, and not of God to man; and second, that salvation follows reconciliation, and is effected not by the death of Christ but by his life. That is to say, the Atonement of Christ is not simply something done for us long ago, but something that he seeks to do in us now; not only a change in our relation to God, but also a change in ourselves, in our inner attitude, motive and character—bringing us into oneness with the spirit and will of the Father. Nor can we realize our reconciliation to God—which means a healing of that inner discord which torments us, dividing us against ourselves—until we take the whole Gospel for our delivery and guidance. For, in the nature of things, our redemption is not something transacted outside of ourselves, but Christ formed in us the hope of glory, transforming our personality, enduing us with purity and power, and making us masters of the handicaps that thwart us.

#### DOGMATIC CHRISTIANITY SCRAPPED

Today no one can read the signs of the times without discerning a shifting of emphasis to the Gospel of the Life of Christ, and here lies the hope of religion and of the world, in the future. "Why call ye me Lord, Lord, and do not the things which I say?" and hearing that rebuke we know that he is a Leader not simply to be admired, or even worshiped, but to be obeyed and followed. It is not enough to bow down to the winsomeness of his personality; we must grasp the spirit and principles of his life as the law and method whereby we may have life, and have it more abundantly. Forever his challenge stands: "If any man would come after me let him deny himself, take up his cross, and follow me." When we actually respond to that challenge, take up our burdens in his faith and bear them in his spirit, then we are living the Gospel of his life; comrades with him in his heroic errand, partners after our little measure, in his atoning life, fellow-workers for the redemptive making of a new humanity. For Atonement, as the word means, is Identification; oneness with Christ in the purpose and passion of his life, whereby we realize our oneness with God.

The old dogmatic, formalistic Christianity has collapsed, and is ready for the scrap heap. Everywhere men are in revolt against it, because it is ineffective, inadequate, unreal. It lacks both vitality and validity in that it seeks

security, not adventure—peace, not victory—and tries to use Jesus instead of being used by him, reading his Gospel in a magical, partial, individual sense rather than in its spiritual, social and complete sense. Our Christianity, if it is to win the homage of heroic spirits—or redeem to heroism those who have failed—must be full-orbed, deep-rooted, and radiant! a practical mysticism fertile alike in creative personality and social ministry. Christianity is not a reminiscence; it is a revolution. It means a new heart, a new personality, a new valuation of life; a New Creation, to use the phrase of St. Paul—and, therefore, a new social order wherein dwelleth righteousness and goodwill. The new Christianity must recover the whole Gospel, not simply that Christ died, but that *he is alive*, demanding of us the same love, the same loyalty, the same heroic adventure as he required of those who followed him in the days of his flesh; as real and commanding to-day as when

He walked here, the shadow of him Love,  
The speech of Him soft music, and his step  
a benediction.

For, by the life of Christ we mean not only his way of living, but also the faith-producing, life-building power that is in him, whereby he remakes men in his own likeness. Here again we have to do not with theory, but with fact. No fact could be better attested, as for example by Wesley in the Aldersgate Street chapel "about a quarter before nine" on the evening of May 24th, 1738. He met Christ, and thereafter he was a free man, a new man, a man of power, and his ministry, hitherto almost a failure, became one of the miraculous forces in the history of England. Examples are without number of how by fellowship with Christ, men not only grow stronger than the sin which once was stronger than they but actually seem to develop new capacities of insight, endurance, and achievement. Within the circle of his friendship the men selected to be his apostles—in no wise extraordinary as we first know them—became movers of an inert world and wrought results such as even men of the greatest genius seldom attain. Such power is in Christ, and it is the need of all needs today, if we are to have a new world, and not simply an old world patched up and plastered over. "In him was life," and

'Tis life whereof our nerves are scant,  
More life, and fuller, that I want.

Not otherwise may we hope to follow Christ in his way of living, for it is an impossible undertaking if we have not his endowment of power and the fellowship of his presence. By living that life, of course, it is not meant a slavish imitation of its outward habit—its turban and tunic, and its career as a homeless teacher—but that we shall take into our tasks, of whatever kind, his faith in God, his love of man, and the spirit and temper in which he wrought.

#### "FATHERLY LOVE AND THE BROTHERLY LIFE"

Anyway, by as much as we do follow him in his life of love, by so much do we realize our reconciliation with God, and to the same degree is revealed our oneness with hu-

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manity. They are in truth "one grace," as McLeod Campbell said in his noble book on the Atonement—still a classic—one golden sentence of which comes to mind: "If we refuse to be in Christ the brothers of men, we cannot be in Christ the sons of God." The two are inseparably related, since to say that God is our Father is also to say that men are our brethren. Such is the Gospel of his life by which we are saved: the Fatherly Love and the Brotherly Life; love turning to God in joy and peace, and manward in sorrow for his sin and anguish for his misery.

For the rest, let us remember that when we speak of the living Christ and his fellowship, we mean that the Love which dwelt here long ago in the Life of Jesus—

revealing itself in a face the kindest ever seen, a voice the most haunting, a hand never lifted save in blessing, and a heart of unfailing pity—is the Love which holds us evermore in its benign embrace, thinking for us, planning for us, seeking to fulfil its will in our lives.

So, to our mortal eyes subdued,  
Flesh-veiled, but not concealed,  
We know in Thee the fatherhood  
And heart of God revealed.

The homage that we render Thee  
Is still our Father's own;  
No jealous claim or rivalry  
Divides the Cross and Throne.

## A Letter to Father Time

By Edward Scribner Ames

DEAR FATHER TIME: We are all thinking a great deal about you today, for it is the beginning of the new year. The other night we sat before the fire in silence at midnight listening for the bells. It was like a funeral and a birthday together. Without any effort of the imagination we felt something slipping away from us, and now we stand at the portal of a new existence. The old year had come to seem like a close and intimate friend. We had written his name every day. All our letters, contracts, bills of purchase and bills of sale, railroad tickets, street-car transfers, theater programs, menu cards, newspapers, magazines, monthly reports and numberless records and accounts acknowledged him. Some events are so identified with the being which we call Nineteen Hundred Nineteen, that his name will never be mentioned by us without those events surging up into thought. In that year a great sorrow came, or a marvelous joy, or some sudden awakening of love or fear or pain. It was the year of a great anxiety, a surgical operation, an acute illness, of business inflation or depression. It was the year of an inner transformation, hidden from all the world, but wonderful and immeasurably great to the soul to which it came. It may have been a book or a friendship or a journey which wrought the change. Perhaps it was just a discovery, an insight, a realization of the truth of an old motto or the revival of an old conviction with more power and urgency. And even if the year were quite empty, it was yet between us and the end. With it a fraction of our life has slipped away. How we would have stayed the very sun or moon in its course at some golden moment fraught with its treasure of joy and beauty. But, like all things, the year grew gray and hurried away. Our brooding hearts feel the onward rushing tide as if we had for a little while become conscious of the motion of the earth itself and were drifting with it in a mingled mood of retrospection and of excited anticipation.

\* \* \*

Now another child of yours, great Father Time, has been born. What will he bring in his hand? Will it be a

message of peace for the poor bleeding world? Will it be a scroll of bright promises? How we scan his face! Every morning in the papers we look to see what he has in store for us. Quickly he will grow up and take on the features of your other children. He will resemble them but he will have his own individuality. How we would shrink from him if we knew all that is to be done by him. How we would cling to him with tears of gladness if we could anticipate his most precious gifts. Like all others of your children, O Time, he will seem very partial and arbitrary in some of his dealings with us. He will give to him that hath. But still we welcome him. There is novelty about him and a fascinating mystery. He cannot be entirely without caprice and chance. What a year he would be if he came with a steady, even pace, without surprises, or disappointments or adventures! Like all other people, his character will be revealed in what he does and he will be celebrated among all the years for his actual deeds. Besides, he will disclose his family traits and in him will be seen something of the character of yourself.

Like these years moving in the long line of the centuries, you yourself, O Mysterious Father, have a personality for us when we think intimately of you. Then we picture you with the form of a man: old, but masterful. In your face are the lines of the wisdom of age and your eye shines with a far vision and expectancy. You move like one who has come a long, long journey but still is resilient and eager to try the path stretching on ahead. We have many instruments to count all your days and hours and seconds. A savage interpreting our life in terms of his own, might naturally be impressed by the number of shrines we set up for you on public buildings, in shops, in schools and in our homes. Everywhere we have set clocks and we pause meditatively before them many times a day. No task or journey is undertaken without first consulting you, and many times through the day and night we turn to one of these little images gazing at what we call its face in order not to forget you. Each day we observe an elabo-

rate ritual in your name. In the morning, with the sound of gongs and bells and whistles, we arise and purify ourselves, bathing in clear water and attiring ourselves in fresh garments and clean linen. Turning to you by means of the little image, we eat our breakfast, read a few moments in the paper, and then consult you again to make sure of a safe journey to the train. On the way we give greetings to our friends in your name and as we enter the office or workshop we cast an earnest glance at the clock, comforted if we are right with you or anxious if the hands show that we have not been quite faithful to you. We also hang calendars on the walls, where we may see plainly the exact course of your days. Not infrequently we turn the pages back to the past or forward to the future to be sure that we reckon our affairs in keeping with your decrees. Do what we will, we cannot escape you nor outwit you. It is of the utmost importance for us to learn to respect your authority and to bring our lives into cheerful obedience to your manifest requirements.

\* \* \*

After I wrote that last sentence I became suddenly aware that not all people would agree to it as I meant it. I was thinking of you as a man of the Occident thinks of you, and as an American thinks of you and as a resident of this hurrying, breathless city thinks of you. We are all so conscious of you and of your smallest parts. We live at a constant tension as if you, too, were always anxious, Great Father, to have all human beings working at top speed. We have lighted our streets and houses and shops so that you shall not escape us in the darkness. Time-keepers and overseers are on watch through all the hours to reward us for over-time work and to dock us when we falter. It has put the marks of strain upon the faces even of women and children.

When I was but a child I learned some lines which I have never been able to forget, though at times I have longed to throw off their spell. They were put into the phrases of an advertisement as follows: "Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever." Often at the end of a hapless day, occupied with a multitude of little things of such small moment that none of them could be remembered, those lines have come up to mock me. Or when out for recreation, fishing or tramping, or dreamily floating with the sense of aimlessness and irresponsibility, that reproachful advertisement has appeared upon the screen in blazing letters.

Finally I discovered that there are very different ways of thinking of you. I read once of one of my countrymen, with this same restless, anxious conscience about the use of time. He was traveling in the Orient. In a little Turkish bazaar he was engaged in that most deliberate and circuitous task of buying a rug. He reported the following conversation: "Wasting their time," I said to Abu Selim as I bargained with him over a rare rug and pointed to two sturdy porters dozing under the shadow of his awning. "Wasting their time." Abu Selim looked at me in amazement. "How can we waste time?" said he, "for time has

no beginning, neither has time an end." And he puffed at his naigileh, and sipped his coffee, while between us lay the rug. Past the open door of his shop drifted the endless stream of leisurely Arabs, breathless tourists, begging children, laden donkeys. "See," he said, and pointed to the throng, moving like a steady river. "It was so in my father's day, some hastened, some lingered, some watched. It will be so all my days, and all my son's—there is no real change. All time is ours, the gift of Allah, the merciful. How, then, can we waste time?"

This is the opposite of the westerner's feeling about you.

He may enjoy that idea of you when he is tired or on a well-earned vacation, but he cannot imagine how his business would ever get on if his workmen and those with whom he traded regarded life in that way. It would seem like chaos and the depths of inefficiency to him.

\* \* \*

There is another type of man whose notions about you interest me. He is the scientist. He is not governed by the immediate personal interests of business as the trader or salesman or piece-worker is. Nor is he so aloof as the fatalistic and impractical Oriental usually is. The scientist takes a still ampler view and yet he is not unappreciative of the concrete periods of the passing days and hours. The geologist and astronomer are not content with the estimates of you which are expressed in terms of thousands and tens of thousands of years. They talk of hundreds of thousands of years and of millions of years and of hundreds of millions of years. Their words are not merely empty repetitions, used for rhetorical effect. These vast cycles of milleniums are calculated upon the basis of observed changes which are now taking place in the life of the earth and of other planets and suns. By studies of the rocks and fossils, of the action of water and sun, of the growth of forests and of coal and other deposits, a great body of facts have been gathered and interpreted to throw light upon your marvelous unfolding eons and their wonderful events. They tell us that something like a hundred million of your years measure the lifetime of our mother earth up to the present day.

How strange the chronology of Bishop Usher now appears which still is found on every page of our Oxford Bibles giving the date of creation exactly 5921 years ago, while inscriptions have been found in Egypt and Babylon giving records from twice that length of time. The implements of stone and other remains of human craft and wit carry us back another ten thousand years before the records of Egypt and Babylon. But beyond this twenty thousand years of man's history of which we have substantial evidence stretch the slow, far-reaching ages in which he was so slightly human as to be unable to leave any trace of himself. I wonder how this picture appears to you which an historian has drawn of the total period of man's life on the earth and especially of this last twenty thousand years.

He says: "Let us imagine the whole history of mankind crowded into twelve hours, and that we are living at noon of the long human day. Let us, in the interest of moderation and convenient reckoning, assume that man has



been upright and engaged in seeking out inventions for only 240,000 years. Each hour on the clock will then represent 20,000 years, each minute 333 1-3 years. For over 11½ hours nothing was recorded. We know of no persons or events; we only infer that man was living on the earth, for we find his stone tools, bits of pottery, and some of his pictures of mammoths and bison. Not until twenty minutes before twelve do the earliest vestiges of Egyptian and Babylonian philosophy begin to appear. The Greek literature, philosophy and science of which we have been accustomed to speak as ancient, are not even seven minutes old. At one minute before twelve (1623) Lord Bacon wrote his *Advancement of Learning*, and not half a minute has elapsed since man first began to make the steam engine do his work for him."

How near such a conception of the past brings events and persons which we have thought of as remote! The Greeks of the golden age of Athens are of our own period. Still nearer is Jesus. In this revised perspective of human affairs he lived only six minutes ago. The streets are still vocal with his gracious words, and his kindly touch is yet radiating its virtue upon the souls of men. In these few minutes his gospel has gone out over the earth far from his Galilean home, and already in lands entirely inaccessible one minute ago his life and message are more familiar than they were to his neighbors and friends. How ridiculous in the light of this nearer view seem the rival claims of religions which boast of their great age of two hundred or a thousand years as evidence of their truth and authority! Equally vain are the proud claims of individuals to longer lines of distinguished ancestors as marks of distinction over their neighbors who have not cherished the records with the same care.

I find comfort, too, with the historian, in this study of the great clock of the ages in the fact that progress, though so slow and imperceptible at first, has become now at this hour of noon relatively rapid and tends to increase with greatly accelerated momentum. "It was scarcely more than half an hour before twelve by our clock," he says, "that they can be shown to have invented pottery and become the possessors of herds. It is a commonplace remark that there has been more progress in mechanical inventions in the last fifty years than in all the history of our world before. By this clock, that is about ten seconds of time, and we are fascinated and amazed at the prospect of the coming fifty years which by the same rate of increase should introduce still more marvelous things. In view of this, how shall we begin to imagine what a thousand years more shall add to human life?"

But it is not only in these vast objective cycles that we know thee, O Time. We have a more intimate life with thee in our own individual hearts. It is strange how thou canst appear to each of us and conform to our mood and task. In spite of all this great universe which you measure and attend, you are able to live in the world of my inner life also. Here you are always responsive to my thoughts and need. This little present in which I seem shut up is a very fairy house of memories and hopes wherein you keep dates or banish them as I require. You come at the twilight hour and unroll the days that are

gone, giving me in minutes the scenes of years. Or you let me hold for an hour an ecstasy which lasted in its lifetime but a short moment. And then sometimes you seem to tease me. You lengthen out every minute in which I am empty-handed and waiting for a train or for a friend. Even when terrible pain is upon me you seem to lag and dally with your seconds as if they were hours. How slowly you turn the hands of the clock when I am ill and how you fling them around when I am lost in happiness and absorbing work!

But I thank thee for this adaptation to my moods now that I have come to understand you better. For I have learned to be able to take advantage of your readiness to meet my needs. I realize that you have been showing me that you have taken me into partnership. For you do not tie me to this narrow world of my individual life. More than any other creatures you have taken us men up into your conning towers and allowed us to live whole centuries within our three score and ten. You are helping us children of the shadows and the world of withering blades of grass to share the boundless and measureless things of your great cycles. By this we are given a new dignity and a new belief in ourselves. Our days, as they pass, are after all as long as the memory and the imagination we possess. Gradually we are pushing back farther into your past and we are laying hold upon your future. We are becoming immortal!

Help us, then, O Father, to cherish these gifts of thine hours as they come. May we live joyously in them, realizing that in everyone is mirrored thy vast and exhaustless nature. But let us not be niggardly with them. Make them glorious with restful companionships as well as fruitful with arduous toil. Give us faith in the treasures they bring us out of all the experience former years have furnished and give us faith that this new year now upon us shall see the further advancement of the great kingdom of love and beauty.

EDWARD SCRIBNER AMES.

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Southern Baptists Meet With Success in Their Money Raising

The Southern Baptists are in a big money drive for a hundred million dollars, and when their goal was first announced it seemed a very startling one. Dr. L. R. Scarborough, the director of the campaign, has recently telegraphed the Baptist press as follows: "Southern Baptists in six months with our own denominational forces in a great world-wide spirit have raised more than eighty millions, and still climbing. Twelve states far above apportionments. All others are going over. We will run far above eighty millions. The fight continues. Much of our victory is due to the great efficiency of our state and associational organization. All our forces have co-operated. The money victory is the smallest part. Our churches are revived, enlisted, mobilized and organized with a world vision and an increased loyalty to Jesus Christ and the old doctrines of the Word of God as never before. With a great spirit of brotherliness for all others, we are pushing the cross of Christ around the world. Join us in praising God."

## Some Suggest that City Temple Be Protestant Cathedral

It is suggested in England that the City Temple change its character and be organized as a Cathedral with a regular rota of preachers of different denominations, each occupying the pulpit a month at a time. A modification of this suggestion has been presented by Dr. J. D. Jones, which is that a dean be elected to fill the pulpit on alternate months, allowing otherwise the rota of preachers. The problem of finding a successor to the brilliant ministers who have occupied this pulpit is one which at the present time taxes the resourcefulness of the pulpit committee.

## Dr. Batten Would Discipline the Profiteers

Dr. S. Z. Batten, the Baptist writer and lecturer on social subjects, believes that the money of profiteers is tainted money and that these individuals should be dealt with by the churches in a disciplinary way. He says: "No self-respecting church would tolerate in its fellowship a person known to be guilty of highway robbery, adultery, or horse stealing. But the sin of profiteering is meaner, blacker, more sinful than any or all of these. Growing rich out of the misery of people is a serious thing. Causing revolution is a tragic thing."

## Propose to Revise Quaker Doctrine

Even the Quakers feel the need of modernizing their religious message and recently a representative meeting of English Quakers was held in London for the consideration of proposals for the revision of their Book of Doctrines. The present book consists of extracts from the writings of George Fox and of the official documents of the society. It is said the new statement will be less evangelical. A committee will prepare a book for "Seekers."

## Executive Committee of the Federal Council Meets

The executive committee of the Federal Council of Churches of Christ in America met in Baltimore, December 10-12. The meeting was full of interest by reason of the national and international questions which were discussed. The statement of the executive secretary, Rev. Charles S. Macfarland, with regard to a recrudescence of denominationalism is interesting. "The whole movement for Christian co-operation is in some peril at the present moment from the confusion resulting

through the many different and generally unrelated movements in its interest. The denominational consciousness in the constituent bodies of the Federal Council was never so strong as at the present moment and it is rapidly deepening. We thus have these two seemingly contradictory phenomena—intensified denominationalism and increasing unity. The Federal Council occupies what might be termed a mediating position of guidance to the whole movement for unity. Among its chief contributions are those in the interest of stability and practicality."

## Fleming H. Revell Aids War Against Leprosy

Fleming H. Revell, the New York publisher, has been elected to represent the American committee at a conference in India of the workers with lepers, which will be held in Calcutta. This meeting is under the auspices of the Mission to the Lepers. At this meeting scientists, doctors and missionaries will bring together their experience in combatting this great physical menace. Isolation and treatment are proving effective wherever the means are found to make the program of science effective. The Mission to Lepers also carries on religious propaganda and announces frequent conversions.

## Plan to Found a Christian Daily in Chicago

Announcements have been received by pastors of Chicago churches of a newspaper to be called "The American Christian Daily." It is announced that publication will begin about the first of next September. Rev. J. Clover Monsma is president of the company and among the trustees are Judge McKenzie Cleland and A. B. T. Moore. The paper will serve in the middle west much the same function that is served by the Christian Science Monitor in the east.

## Dr. Shannon a Man with Interesting Life Experience

Dr. Frederick F. Shannon, who comes to Central church, Chicago, in January as the successor to Dr. Gunsaulus, has had an interesting life experience. He was a printer at the age of twelve and at the age of twenty was converted and began to study for the Methodist ministry. After being transferred a number of times, he repudiated the Methodist itinerant system and became a Presbyterian. He has in recent years been pastor of a Reformed church. He has published several books and is forty-two years old.

## Chicago Presbyterians Prepare a Social Message

The Chicago Presbyterians are to carry on an intensive study of social conditions in the city this winter. At the Y. M. C. A., in the "loop," a leaders' class is being taught by prominent pastors and by professors of the McCormick Theological Seminary. Some of the topics considered are: women and children in industry, the right of collective bargaining, industrial management, profit-sharing and hours and wages. When the training of these leaders is completed, they will each conduct a class in the local church on the topics mentioned.

## More Interest in Pilgrim Tercentenary in England

Rev. Melbourn E. Aubrey has just left America for his native land and he has expressed the judgment that more has been done in England in preparation for the celebration of the tercentenary of the landing of the Pilgrims than in America. There are study circles in England which study Wood's

"Adventurers for Christ's Kingdom" and Matthews' "The Pilgrim Adventurers." Leading ministers are touring the country and lecturing in the churches. In America the Congregationalists and Baptists have arranged to co-operate and the Federal Council has taken an interest in the event. Meetings will be held in England and in Holland in September of next year at which both English and American speakers will make addresses. There is some discussion of the founding of an Anglo-American university at Plymouth in commemoration of the great anniversary.

#### Propaganda of Premillenarianism Widely Scattered

The propaganda of premillenarianism, which is expounded by the Adventists and Russellites, is finding its exponents in the pulpits of evangelical churches. In Tacoma, Wash., two Presbyterian ministers have been conducting a discussion in their respective pulpits, one being in favor of premillenarianism and the other opposed. Much of this propaganda goes out from the Moody Bible Institute and other interdenominational short course ministerial training schools of the country. The Biblical World, published by the University of Chicago Press, has been answering this propaganda in various articles, the most recent of which is a series by Dr. Rall of Garrett Biblical Institute.

#### Will Elect Successor to Apostate Bishop

The standing committee of the Diocese of Delaware will meet in Christ church, Dover, on Wednesday, January 14, to elect a successor to Bishop Kinsman, who recently resigned and accepted rebaptism and confirmation in the Roman Catholic church. The retiring bishop was of the high church persuasion and believed that the Episcopal church was too tolerant.

#### Great Religious Pageant in New York

Under the auspices of the Interchurch World Movement there has been presented in New York in Madison Square Garden the greatest religious spectacle ever presented in America. It is called "The Wayfarer." It is said that this is a far more difficult enterprise than the great exposition at Columbus last summer. The same director, Laurence H. Rich, is in charge. Among the costumes are some very remarkable Chinese and Thibetan mandarin and priestly robes.

#### Methodists Project Great School for Negroes in Chicago

Plans for the erection in Chicago of perhaps the biggest educational institution for negroes in the United States was announced by Methodist leaders recently. The institution, to be known as Morton Culver Hartzell Social Center, will be located on the south side in the heart of the black belt, and will use the present location of Trinity Methodist church. A quarter of a million of centenary funds will be used in the enterprise. Rev. John Thompson, city superintendent in Chicago, is much interested in this enterprise.

#### New Minister in Spurgeon's Old Pulpit

The Metropolitan Tabernacle in London has recently called the Rev. H. Tydeman Chilvers to Charles H. Spurgeon's old pulpit. The new minister has come up much the same way as Spurgeon did. He was a native of Essex but in his early life came to London to engage in business. While thus engaged he was a lay preacher in the missions of London. He later accepted a call to Keopel Street Baptist church, Bloomsbury, and labored here for nine years. He has been pastor for the past sixteen years of the Bethesda church at Ipswich.

The Christian World of London thus describes his personality: "The worshippers of the Tabernacle will find in their new pastor a living example of the principle that the Christian life is the life of joy. You cannot associate melancholy with Mr. Chilvers. A little under medium height, sturdy in build, fresh in complexion, he gives the lie direct to the ascetic principle. It is this personal charm which is in a large measure responsible for Mr. Chilvers' influence. Those who disagree with his theology (and they include the present writer) value him as a friend who has somehow managed to catch the spirit of true brotherhood. Sincerity is stamped upon his face, intensity peers through his eyes, humour lurks about the corners of his lips."

#### Dr. R. J. Campbell Will Go Around World

Dr. R. J. Campbell, once of "new theology" fame, but now a quiet minister of the Established church, is making a tour around the world this winter. He will spend some time in Jamaica. Passing through the Panama canal, he will visit in California and then go westward around the world, stopping in Egypt.

#### New Scottish Moderator Has Wide Fellowship

The Rev. Principal Martin, D. D., recently made moderator-elect of the United Free church of Scotland, is a resident of Edinburgh, where a number of the moderators recently have resided. He is a man of broad sympathies and recently on a visit to Dundee there was a joint meeting of the Established churches, the United Free churches and the Congregational churches. The spirit of union is making rapid progress in Scotland at this time.

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## THE SUNDAY SCHOOL

### What Do You Possess?\*

**O**N the way to church Peter and John came across a cripple. He sat on the church steps asking for help. The response of these two men is full of significance. Many self-righteous people would have gone on into the building and would not have seen the poor man at the door. Like the Levite and priest in the parable religion would not have seemed related to this unattractive beggar. They would have stressed the beautiful architecture, the rhetorical sermon, the entrancing choir, the orthodoxy of the preacher and other members, the social standing of the worshippers and the stateliness of the service. I know people who are very much put out when the perfect decorum and quiet richness of the service is in any way disturbed.

But Peter and John, being Christians and not Pharisees, saw the cripple at the door. They saw him; they took notice. He appealed to them. They felt sorry for him. They wanted to help him. They intended to help him. They did help. They had big hearts, like their Master. They had been long enough with him to know how he dealt with such cases—pardon me! I do not like to refer to poor people as “cases”—it is too impersonal. I believe in the Associated Charities with all my heart. I serve on its board, but I do not believe in “cases” and second-hand kindness. Jesus walked right up and put his own hand on the sick people. We must do the same; we cannot pay some one else to do our charity work for us. We need the contact with those who suffer; we need to pour out our best for them. I called upon a sick soldier today in the hospital. I had met him in Camp Hancock. He did me more good, in this call today, than I did him. I needed him to perfect my day. So I want you to grasp the fact that Peter and John saw this man and that they saw him because they had a real brand of the Christian religion. The kind of religion that fights shy of all unpleasant tasks is a poor brand. Going to church is important, but so is caring for the sick and the poor. They saw him.

They had no money. It was a good thing that they did not. They might have given him a dollar instead of sound legs! He would have been happy to have received a dollar, instead of the plugged nickel that the old orthodox brother threw in his hat a minute before! Silver and gold and copper they had none, or if they had possessed copper, they would not have given anything so small to this poor fellow. A silver offering was the least Peter would have given! But they possessed something better. Please not that—something better. This chap had been getting money in his old hat for years and he was no better off. These apostles had the power of God to give this man. They cured him or rather they caused Jesus to cure him and they gave Jesus all the credit. They were modest as all big men are modest. I sat at a luncheon given in honor of Cardinal Mercier yesterday. What a noble soul that cardinal is! How humble, kind, brave and big. He stopped to bless two little crippled children on the porch of the Bishop's house. He often stopped to speak to the little ones. He accepted all the praise as for his country, not for himself. One needed only to look at that patient face, so noble and so kindly, that face that looked as if it had been carved from old ivory, to know what a wonderful personality he possessed. Who would want his silver who might have his presence? He has great possessions of heart and soul. A true shepherd and a brave priest. He counted not his life dear unto himself when righteousness, justice and mercy were at stake. He teaches us what it may be to have a fine soul!

\*Lesson for January 11, “Peter and John Heal a Lame Man.” Acts 3:1-16.

Sometimes, in these days of material standards, some gentle and beautiful souls feel that because they lack money they have nothing to give. We do not need more money; we need more soul. What are your possessions? Have you any soul to give to heal the world? Answer!

JOHN R. EWERS.

## APPRECIATIONS

We read *The Christian Century* with much pleasure and profit. I hope nothing may hinder it in the great good it is doing in our brotherhood.  
MRS. LOUISE J. TAFT.  
Colusa, Calif.

I wish with all my heart that all my congregation could read the articles from the pens of the men you have secured to write on the future of the church. As a pastor, permit me to thank you for the most excellent service you are rendering the brotherhood through your paper.  
LEE SADLER.  
Greenville, N. C.

I have been so much impressed with the appearance of your paper, and so pleased with the quality of news and reading

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material it gave me that I must have it. Enclosed find my subscription.

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We enjoy the "Century" greatly.

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We are enjoying the paper as much as ever. We look to the "Century" for a sane and comprehensive view of just what such actions as the recent one at Cincinnati mean to the church.

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E. GRACE TAYLOR.

We all love this paper and extend our best wishes for the success of both the paper and its editors.

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# NEWS OF THE DISCIPLES

## B. H. Bruner Goes to Prosperous St. Louis Church

A few years ago B. H. Bruner was pastor at Third church, Danville, Ill., then he resigned to take up war work for a year or more. During the past few months he has been in charge of circulation for the Christian-Evangelist. Word comes that he has been enthusiastically called to the pastorate at Hamilton Avenue, St. Louis, in which church L. W. McCreary has been leader for more than ten years. This is one of the most effective and prosperous churches of Missouri and without doubt Mr. Bruner will find there a worthy field for his ability, energy and vision.

## Missionaries Want Union

Paul H. Stevenson of Luchowfu, China, sends the following letter representing the attitude of our missionaries on the subject of union:

"The question of the union of all Christian forces is fast becoming the one absorbing question on the mission field today. That more along this line has not already been accomplished is not due to the missionaries or the Chinese, for both have long since been convinced of the folly of seriously attempting the solution of the great problems of heathenism with the present pitifully divided forces of Christianity. But over them there hangs the spectre of the indifference, if not the actual antagonism, of the constituencies at home. There is hardly a missionary of any denomination in China who has not at some time or other felt his hands tied, when face to face with this or some other vital though intrinsic problem of his field, by the policies of the church whose representative he is and to whose doctrines he tries his best to be true. Denominationalism has never been understood by the Chinese Christians and union, in spite of their foreign teachers, never far removed. Now that three of the largest missions in China, with over one hundred thousand native Christians enrolled in their churches, have definitely decided to do away with a portion of the farce and foible of Western Christianity and organically unite in the United Church of Christ in China, it is becoming increasingly difficult for our own missionaries to present 'our plea' and yet continue to remain apart from all movements toward that union for which they pray. That the time is swiftly drawing near when they dare not but take a definite stand on this question that means not alone so much to the future of the Christian Church in China, but possibly the very existence of our mission in China, is obvious to all. The Disciple missionaries are therefore following with more than unusual interest the currents of thought and feeling among the brotherhood at home, in the hope that their own church will not fail to find a large place in all such movements that mean so much to the evangelization of the world."

\* \* \*

—Kingshighway church, St. Louis, is much interested in a new member received on December 7. He is Evaristo Vittorio Ghidoni, an Italian. Born in Italy in the Catholic church, he came to America and once over here became an American and a Protestant. He has been

a member of the Baptist church but among the Disciples has found a more perfect embodiment of his faith. He is said to be a fluent and interesting preacher and the ministers in St. Louis are trying to establish him in a church. His wife is a Missouri woman who has given special attention to Bible school work.

**CENTRAL CHURCH**  
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—A boiler explosion did not stop the work at First church, Scranton, Pa., where Rev. Howard W. King is pastor. The following Sunday another auditorium was secured and the work of the church continued.

—The church at Auburn, N. Y., had a very encouraging day on December 7. The leaders asked the people to come together to liquidate a \$4,000 debt on their building. This was accomplished and \$500 additional was given to be used in making some repairs.

—In Kansas City the official in charge of fuel saving orders closed churches for all but morning services on Sunday, but allowed the movie houses to remain open

all day. The Ministerial Alliance made a vigorous protest against this order and the committee that voiced the conviction of the Alliance was headed by R. H. Miller of the Independence Boulevard church.

—A fine new building was dedicated at Leipsic, O., on December 7 with George L. Snively master of ceremonies. The building has cost \$35,000 but it is believed to be worth ten thousand more at present prices. On dedication day the people were asked for \$26,500 and they pledged \$28,000. The material of the building is the best and it is the most modern in that section of the country. The minister is W. W. Carter.

—The church at Bethany, Neb., has been making a campaign to free its property of debt. It was planned to burn the mortgage January 1, which was for \$3,000. C. F. Stevens has been assisting in the campaign.

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—J. E. Bell has donated his services to a colored church in Los Angeles for three months, during part of which period he has been assisted by other Disciple ministers of the city in holding some evangelistic meetings. The col-

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ored church has been divided and was about to disappear, but this volunteer service has brought it back to efficiency again. The church will now call a colored man as pastor.

—After a year spent in the service of the American Red Cross, H. Goodacre is now ready to accept a regular pastoral charge. His permanent address is Greenwich, O.

—High prices have not intimidated the Tolleston church at Gary, Ind., from building a new house of worship. Work has been started on a \$40,000 edifice. This congregation is ministered by D. Emmet Snyder, who also preaches at Hessville, near by.

—The project of uniting First church and Broadway church in Los Angeles is still alive and was recently considered by Broadway church and acted upon favorably. The present properties will be disposed of and a new building will be erected.

—J. H. Garrison, the veteran editor-emeritus of the Christian-Evangelist, still preaches occasionally. He recently supplied the pulpit at San Dimas, Cal.

—W. G. Johnston, for many years with the Hammett Place church, St. Louis—now bearing the name "Kingshighway Christian Church"—has entered the field of business, but ministers to one of the

churches near St. Louis. He expect to re-enter the regular ministry after a while.

—The church at Washburn, Ill., led by George A. Reinhardt, by a recent every member canvass, made a 20 per cent increase over last year both for missions and current expenses. The united missionary budget of the church for 1920 will be \$1,300.

—A new \$100,000 building is in prospect at Abilene, Tex. The official board has recently approved a set of plans. W. O. Dallas is pastor.

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"Whatever you would put into the State you must first put into the schools." *Humboldt.*

"Education has always yielded its best fruit when associated with religion." *Woodrow Wilson.*

*Without Christian Education there will be no Christian Nation.*

## II. CHRISTIAN EDUCATION IS FUNDAMENTAL TO THE CHURCH.

"Let our people remember that Christian Education is necessary to the very existence of the church."

*Dr. Walter W. Moore.*

"For the sake of the church we must have and maintain Christian schools." *Martin Luther.*

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